AN ENDEAVOVR OF

aking the Principles of Christian Religion, namely the Creed, the ten Commandements, the *LORDS* Prayer, and the Sacraments, plaine and easie:

nding to the more speedy instruction of the meanest capacities, and weakest memories,

d for the making triall also of their understand-ers, who though they have attained some measure of saving knowledge, yet through the weaknesse of their abilities cannot expresse even that which they doe conceive.

By HERBERT PALMER.

The fifth Impression.

The Preface is specially to be heeded.

Hos. 4. ver. 6.

My people are destroyed for lack of knowledge.

Ioan 17. ver. 3.

This is life eternall, to know thee the only true God, and him whom thou hast sent, Iesus Christ.

LONDON:
Printed for *Thomas Vnderhill* at the Bible in Woodstreete. 1644.

...rection to the Christian Reader, con-...ning the reason and use of this way of Questions and Answers.

...Hristian Reader, Thou hast here an endeavour of making the Principles of our Christian Religion plaine and familiar, even to very weak capacities, and easie to be remembred, even by very weak memories.

...fit it is to perform this, though thy own experi-...will best inform thee, if thou be pleased to make ...of it toward any thou hast care of, yet thou ...rtly conceive, if thou wilt take along with ...e reason of the composition of it in this forme, ...e drift aimed at by the Author, which will also ...thee to make right use of it.

...ereas thou canst not but observe at the first ...both a double sort of Answers and a double sort ...stions; That is done, because the author con-...that neither sort alone will suffice to drop in ...ledge into narrow mouth'd vessells, for whose ...his labour hath beene undertaken. Experience ...ught him this, and he is willing to teach it thee ...cheape. I.

...r the Answers (to speak of them first) observe in ...first their brevity: secondly, their compleatnesse: ...y, their easinesse. 1. One sort of them are un-...bly as briefe as may be; only *Yes*, or *No*: and yet ...they will be of good use for instruction, but espe-...y for triall. 2. Of the other sort also special care ...been had, to make them all as short as may be ...idering their compleatnesse) that the weakest ...ory may not justly complaine of burthen. II.

...Then for the compleatnesse of these Answers, take ...e. 1. That they are all framed into entire senten-...of themselves, without depending for their sense ...the foregoing questions. Hereby the learner shal ...a stock of Divine Truth in his head, even though ...should forget the questions. And withall, this may

help to prevent a common error obſervable i
learners; who when the ſence is ſhared betw
queſtion and the Anſwer (as for brevities ſa
uſuall) forgetting the queſtion, oft give the A
which they have learned by rote, to a wrong q
to the great confounding of their underſtan
which cannot ſo eaſily be here, where the Anſw
ries ever a full ſenſe in it ſelfe; beſides that
moſt part it repeats part of the queſtion. 4. Th
ſwers, though ſuiting directly to the firſt or hea
ſtion of every diviſion, yet alſo agree fully to ev
of the under-queſtions, by joyning but the bri
ſwer *yes*, or *no*, which is placed at the end of t
ſtion & making it the beginning of the larger a

3 Theſe anſwers are alſo remarkable ea
reaſon that there is not a word in any of the
hath been before in ſome of the Queſtions o
diviſion. And ſo after the learner is but a little
them, he will ſoon get the Anſwer, as having it a
ther or in parcels, put into his mouth before i
Queſtions, and after he hath once learned the
will the eaſier both underſtand and remember
upon the rehearſall of the queſtions again, or e
ſome of them.

III. Now concerning the Queſtions: Firſt, as th
1. ever more then one Queſtion belonging to the
diviſion and full anſwer; ſo ordinarily and as
could be with convenience, the firſt queſtion is
rall, and therefore printed in a different Cha
as the anſwers alſo are: And then the followin
ſtions are ſub-diviſions of that into more partic
2. ſo to helpe to make the meaning of it more plain
condly, where ever the nature of the generall q
on would fairly beare it, and that it could be wi
multiplying too many queſtions under one hea
under-queſtions are by way of disjunction one
to the other, *Is it ſo? or ſo?* directing to own the tr
anſwering *Yes*, and deny the falſhood or falſhood

...times they are more then one) by saying *No*. Yet ...and then it could not well be avoided but they ...be all of one sort, and so the brief answers of that ...sion, all *Yes*, or all *No*. But these are but few if ...pared with the rest. Thirdly to every question ...is a proper answer fitted. To the head-question ...larger answer suits fully; to the rest, the brief, *Yes*, *No* over against it, besides the light it hath from ...larger answer, as was noted before. So that in tea- ...ing or examining any one question may be asked ...ne, or at the most borrowing but a word or two ...of the foregoing question (which is sometimes left ...to spare the trouble of repeating too often the ...e common and plain words) and even the answe- ...g to any one question of a division (if done with un- ...standing and discretion) wil be clearly so much pro- ...fse in the knowledge of divine and saving truth, ...d leade on fairly to more. Fourthly, the total ...mber of the head questions and larger answers ...mounts not to any great proportion, and so will be ...e sooner learned and easilyer remembred: and ...e under-questions and brief answers, though ma- ...ing the volume swell, yet diminish the difficulty both ...f understanding and memory: and by the advantage ...f them, the author hopes that nothing necessary to ...e known by way of foundation or principle is omit- ...ed, or left without some clearing. 3. 4. IV.

After all, the method and way of teaching these questions and answers to young beginners may be this: First, reade over to them all the questions of a division together, without expecting any answer at all from them at the first. Secondly, then go over the severals, and see what answer they can now make to the head-question by having heard the under-questions, containing among them the full answer. Thirdly, if they cannot doe this, then try whether they can discerne the truth from falshood, by answering *yes* or *no* to the under-questions severally. 4. If this yet be too 1. 2. 3. 4.

much for them, then teach them those brief answ
5. in order. 5. being perfect in the briefe answers
that division (and not before) teach them the lar
6. answers. 6. In examining, when they have once l
ned all the answers of a division, ask the head-que
on twice, namely, first and last, that so the larger
swer may ever be made to the Head-question,
so proceed to another question in due season.

Now the God of all wisdome & grace, who hath g
ciously promised, that under the kingdome of Christ
Esay 12.9. *earth shall be filled with the knowledge of the Lord, as*
Esay 54. 13. *waters cover the Sea, and particularly that all our ch*
dren shall be taught of him: vouchsafe for Iesus Chri
sake, and through him our great Prophet his blessing, u
pon all other meanes used by any, so upon these weake
deavours of his unworthiest servant, that by them, th
(whoever thou art) that thinkest good to attempt the m
king use of them, mayest for thy selfe and thine, finde so
help toward the more easie overcoming the conceited im
parable difficulty of making those that are not bookt le
ned (as the phrase is) attaine to any measure of underst
ding in matters of Religion, so as both them and they m
be both the more willing and able to teach and to learn
until we all come to the blessed perfection promised, w
Ier. 31.34 Heb. 8.11. *there shall be no more need of teaching every mã his neigh*
bour, and every man his brother, saying, Know the Lord, b
cause all shall know him from the least to the greatest
Ephes. 4. 13. *comming all in the unity of faith, and of the knowledge*
the son of God, unto a perfect man, unto the measure
the stature of the fulnesse of Christ.

I end with a double suit to ther. One, that according to thy knowledge, thou be carefutl to walke humbly, holily and justly: The other, that receiving any good by this little work, thou pay the Author, (though unknown to thee) by affording him a share in thy prayers: in which latter he promiseth againe to requite thee, whether knowne or unknowne; as being ever

Thine in the Lord Iesus Christ,
HERBERT PALMER.

Questions and Answers tending to explaine the Articles of the CREED.

Question 1.

WHat is a mans greatest businesse in this world?

Is it to follow the world, and live
bee list?
Or, Is it to glorifie God, and
e his own soule?

2 Q. *How shall a man come to*
rifie God & save his own soul?
Can they do so that are igno-
?
Or, They that do not believe
God?
Or, Do not serve him?
Or, Must they not needs learn
know God? and believe in
m, and serve him?

Q. *Say the Articles of the B:*
k?

3 Q. *What is it to believe in*
od?
Is it not first to be perswaded
at there is a God?
And, Is that enough without
sting in him as my God?
Or, Is it enough to trust in him
some time onely?
Or, To trust in him, and not
accor.

A. A mans greatest businesse in this world is to *a* glorifie God, and *b* save his owne soule,

No. a 1 *Cor.* 6. 20. 1 *Cor.* 10.
Yes 31. b *Mat.* 16. 26.

2 A. They that will glorifie God, and save their own soules, must
No. needs learn to *c* know
No. God, and *d* beleeve in
No him, and *e* serve him.
c 1 *Chro.* 28. 9. 2. *Thes.*
1. 7, 8. d *Rom.* 4. 20.
Yes. *Heb.* 10. 39. e *Deut.* 10.
12. *Rom.* 6. 22.

A. I beleeve in God, &c.

3 A. To beleeve in God, is *f* to bee perYes swaded that there is a God, and *g* to trust in
No. him *h* as my God, *i* at all times, *k* according
No. to his word. f *Heb.* 11. 6.

g *Psal.*

according to his Word ? No.

Or, Is it to trust in him as my God, at all times, according to his Word ? Yes.

4 Q. *What is God ?*

Is hee a being, infinite in all perfection ? Yes.

Or, Is he finite and imperfect as all other things are ? No.

5 Q. *Are there many Gods ?* No.

Or, Is there but one God ? Yes

6 Q. *How many persons are there in the Godhead ?*

Are there not three, the Father, the Sonne, and the holy Ghost ? Yes.

Or, Are there more then three ? No

Or, Fewer ? No.

And, Is there still but one God ? Yes.

7 Q. *Is Iesus Christ God ?* Yes.

Or, Is he not ?

8 Q. *Which person is Iesus Christ?*

Is he God the Father ? No.

Or, God the Son ? Yes

Or, God the holy Ghost ? No.

And, Is he the onely begotten of the Father ? Yes.

9 Q. *Is the holy Ghost God ?* Yes

And, Is he equall with the Father, and the Son ? Yes

Or, Is he not ? Yes.

10 Q. *From whom hath God his being ?*

From

6. g *Ps.*78.22. h *Da*
6. 23. i *Ps.*62.8. k *P*
56.4,10,11.

4 A. God is *l*
being, *m* infinite in a
perfection. l *Exod.*
14. m *Job* 11.7,8,9.

5 A. There is b
n one God. n 1 *Ti*
2.5. 1 *Cor.*8.4,5,6.

6 A. There are *o* thr
Persons in the Go
head, the Father, t
Sonne, and the ho
Ghost; yet still there
but one God. o 1 *Io*
5.7.

7 A. *p* Iesus Chri
is God, p *Rom* 9.5.

8 A. Jesus Christ
q God the Son, *r* t
onely begotten of t
Father. q 1 *John* 5.2
r *John* 1.14,17.

9 A. The holy Gho
is *s* God, *t* equall wi
the Father and the So
s Acts 5.3,4. t *M*
28.19.

10 A. God hath h
n b

From himselfe onely? Yes

Or, Hath he it from any other? No.

11 Q. *What manner of being hath God?*

Is God a spirit? Yes

Or, Hath he any body or bodily parts, as men and other creatures have? No.

12 Q. *Where is Gods dwelling?*

Doth God dwell onely in Heaven? No

Or, Is he every where, in all places? Yes.

Or, Onely in one place at once? No.

13 Q. *If God be every where how is it we do not see him?*

Is God to be seen with a mans bodily eyes? No

Or, Is he invisible? Yes.

14 Q. *What, or who is God like unto?*

Cannot a man make a picture that may be like God, as of an old man sitting in Heaven? No

Or, Is he like any thing to be seen in the world? No

15 Q. *What perfection of power or strength is there in God?*

Is he Almighty? and can hee do all things? Yes.

Or, Is there any thing too hard for him? No.

16 Q. *What perfection of wisdome or knowledge is there in God?*

Is any thing hid from God, which he doth not know? No.

Or,

u being onely fro himself. u *Exod.* 3. 1

11 *A.* God is a *x* Sp rit and *y* hath no b dy. x *Iohn* 4.24. y *Ie* 10.4.

12 *A.* God is *z* very where, and in places. z *Ier.* 23.23,2 *Psal* 139.7. &c.

13 *A.* God is *a* i visible. a 1 *Tim.* 1. 1 1 *Tim.* 6. 16. *Iohn* 18.

14 *A.* God is n *b* like a man, or a thing to bee seene the world. b *Isai.* 4 18, 25.

15 *A.* God is *c* a mighty, and *d* can do all things. c *Exod.* 6. 3 d *Iob* 42.2.

16 *A.* God is *e* mo wise, *f* knowing a things, and *g* doth a thin

Or, Is he most wise, and knoweth all things?

And, Doth he all things most wisely?

17 Q. *What perfection of holiness is there in God?*

Is he most perfectly holy?

Or, Hath he any sin in himself?

Or, Doth he cause any to sin?

Or, Allow any to sin?

18 Q. *What perfection of justice, or righteousnesse is there in God?*

Is he allwayes most just in all things?

And, That whether he punisheth or spareth good or bad?

Or, Is there any unjustice or unrighteousnesse in him at any time?

And doth he punish all sin, either in the sinner, or in Christ the Surety?

19 Q. *What perfection of mercy is there in God?*

Is he most mercifull both in giving and forgiving beyond desert?

Or, Doth he no more for any of his creatures then they deserve?

20 Q. *To whom of mankinde doth God shew such mercy as to forgive them?*

Doth he shew alike mercy to all?

Or, Doth hee forgive onely those that repent of their sins, and beleeve in Christ?

Or, Every one that crieth, *Lord have*

Yes. things most wisely, e 1 *Tim.* 1:17. f *Heb.* 4. 13. g *Psal.* 104. 24.

Yes. 17 *A.* God is most perfect *h* holy, and *i* alloweth not any to sin,

Yes. No. h *Esay.* 6. 3. i *Psal.* 5. 4.

No. 5. *Hab.* 1. 13.

No. 18 *A.* God is always most *k* just, and in all

Yes. things; *l* whether he

Yes punish or spare good or bad, *m* punishing all sin either in the sinner, *n* or in Christ the

No. Surety. k *Psa.* 115. 17. l *Iob* 34. 10, 11, 12, 23.

Yes. m *Mal.* 4. 1. n *Esay* 53. 6. *Rom.* 3. 23, 24, 25.

19 *A.* God is most *o* mercifull, both in giving and *p* forgiving

Yes. beyond desert. o *Psal.*

Yes. 145. 8, 9. p *Ex.* 34. 6, 7.

20 *A.* Gods mercy onely forgiveth those that *q* repent of their

No. sins, and *r* beleeve in Christ. q *Prov.* 28. 13. r *John* 3. 36.

Yes.

love mercy upon me, whether they repent and believe or not?

21 Q. *What perfection is there in God, in regard of time or continuance?*

Is God eternall from everlasting to everlasting?

Or, Had he any beginning?

Or, Shall hee ever have any end?

22 Q. *What perfection is there in God, in regard of stedfastnesse or unchangeablenesse?*

Is there any change or changeableneſse in God?

Or, In any of his perfections?

Or, Is he unchangeably the same for ever?

And, That notwithstanding the changes he makes in all other things?

23 Q. *What perfection of truth, or faithfulneſse is there in God?*

Is God most true in all his words?

And, Particularly in his promises and threatnings?

Or, Is it possible for him to lie?

24 Q. *What perfection of blessednesse doth God enjoy?*

Doth God want any happiness in himselfe?

Needing the service of any creature?

Or, Can any creature make him unhappy?

Or, Is he in himselfe most blessed every way and for ever?

25 Q

No.

Yes. 21 A. God is *s* eternall, *t* from everlasting to everlasting, *u* having no beginning nor

No. end. *s* 1 *Tim.* 1. 17. *t* *Psal.* 90. 2. *u* *Rev.* 1. 8.

No. 22 A. God is *x* unchangeably *y* the same for ever, notwithstanding the changes

No. hee makes in all other

Yes. things. *x* *Mal.* 3. 6. *Ja.* 1. 17. *y* *Psal.* 102. 26, *&c.*

Yes. 23 A. God is most

Yes *z* true, and it is not

Yes. * possible for him to

No. lie. *z* *Rom.* 3. 4. * *Tit.* 1. 2. *Heb.* 6. 18. *Numb.* 23. 19.

24 A. God is in himselfe most *x* blessed every way and *y* for ever. *x* 1 *Tim.* 6. 15. *Act.*

No. 17. 25. *y* *Rom.* 9. 5.

No.

Yes

25 Q. *What certaine proofe have you that there is a God, such a one as you have acknowledged him to bee?*

Doth not your own very being give you assurance of it? Yes.

Or, Could you your selfe, or any thing in the world have made you without God? No.

And, Doth not your preservation make you also sure that there is a God? Yes.

Or, Could you your selfe, or any thing in the world, preserve you without God? No.

And, Doth not the ordering of things that befall you also prove assuredly there is a God? Yes.

Or, Could you your self or any thing in the world, so order those things that befall you, without God? No

26 Q. *Who made the world and all things in it?*

Is God the maker of all? Yes.

Or, Were any of them from everlasting, and without a beginning? No.

Or, Did any of them make the rest? No.

27 Q. *How are things preserved in the world?*

Had any of them, without God, power enough of themselves to preserve themselves? No.

Or, One another? No.

Or, Is it the power of God that preserveth them all? Yes

28 Q. How

25 A. I am sure there is a God: because neither of my selfe nor any thing in the world could *z* make me, or *a* preserve me, or *b* order things that befall mee without God. *z Psal.* 100. 3. *Psal.* 139. 13, 14, 15, 16. *a Psal.* 22. 9, 10. *b Job* 1. 21.

26 A. God is the *c* maker of the World, and of all things in it. *c Gen.* 1. 1. *Acts* 17. 24.

27 A. The power of God is that that *d* preserveth all things in the World. *d Neh.* 9. 6. *Heb.* 1. 3.

28 A. Gods

28 Q. *How is the world gover-*
ed, & how come things to passe?
Is it Gods providence that ru-
leth all things?
Or, Doe chance and fortune
effect some things?
Or, Destiny and the course of
nature meerly?
Or, Doth any creature rule any
thing at its owne pleasure?

28 A. Gods providence is that that
e ruleth all things.
Yes. e *Psal.* 103. 19. *Jam.* 1.
No 17. *Amos* 3. 6.
No.
No.

29 Q. *From whence must wee*
come to know God and serve him
rightly?
Can it be of our selves only?
Or, By beholding Gods works
of creation, preservation, and
providence onely?
Or, Must we be taught it out
of Gods word?

29 A. To f know
God, and to g serve
him rightly, wee must
No be taught out of Gods
Word. f *Psal.* 19. 1.
No. *&c. with* 7, 8. g *Esay*
8. 20.

30 Q. *Which book is Gods word?*
Is the Bible, The Scripture of
the Old and New Testament the
very word of God?
Or, Is it meerly the invention
of man?
Or, Is any other book besides
the Bible the Word of God?

30 A. The Bible
or the h Scripture of
Yes. the Old and New Te-
stament is the very
Yes. word of God. h 2 *Tim.*
No 3. 16. 2 *Pet.* 1. 21.
No.

31 Q. *How may it be proved*
that the Scriptures are the very
word of God?
Is their being wholly to Gods
glory, and their perfection, and
their power upon consciences a
sufficient proofe of it?
Or, May all this be, and yet they
be but the word of a meer man?
Or, Doe these things agree
to any other word or booke no

31 A. The Scriptures
are sufficiently proved
to be Gods word, by
their being wholly to
Gods i glory, and their
Yes. k perfection, & l pow-
er upon consciences.
No. i *John* 7. 18. k *Ps.* 19. 7.
l *Heb.* 4. 12. *Psal.* 19. 7.

32 A.

taken out of the Scriptures? No.

32 Q. *In what condition was man created by God at first?*

Was he made miserable? No

Or, Very happy? Yes,

In the Image of God? Yes.

Or, No better then other earthly creatures? Yes

33 Q. *What was the Image of God in man?*

Did it stand in the shape and frame of mans body? No

Or, In the perfection of his immortall soule? Yes.

And, Had he dominion given him over the creatures? Yes

Or, Was any of them, as they are now, rebellious against man? No.

Or, Hurtfull to him? No

34 Q. *In what specially did Gods Image in mans soule stand?*

Was he created in knowledge? Yes.

Or, Ignorant? No.

In righteousnesse? Yes

Or, Sinfull? No.

In holinesse? Yes

Or, Unholy? No.

35 Q. *What condition is mankinde now naturally in?*

Still happy? No.

Or, Very miserable? Yes

36 Q. *Wherein is mankindes condition now so miserable?*

Is not mankind still righteous? No.

Or, Are they all sinners? Yes

And, Are you a sinner as well as others? Yes

And, Are they all subject to punishment? *And*, Ye.

32 A. Man w
created at the first i
very happy condition
in the *m* Image
God. m *Gen.*1.26.

33 A. Gods *n*
mage in man stood
the perfection of h
immortall soule, a
dominion over th
creatures. n *Gen.* 1. 2
27,28.

34 A. Gods Imag
in mans soule was spe
cially in *o* knowledg
p righteousnesse a
holinesse. o *Col.* 3. 1
p *Ephes.*4.24.

35 A. Mankinde
now naturally in a ve
ry *q* miserable condi
tion. q *Ephe.* 2. 1, 2,

36 A. Mans mise
ry is, that they a
now *r* all sinners, a
subject to *s* punish
ment for sin; and tha
i

And, Is that your condition
well as others?
Or, Are any free from punish-
, you or others?
Or, Our of danger of it?
37 Q. *What is sin?*
Is it onely a transgression of
ds Law in deeds?
Or, Any transgression, be it
words or thoughts?
38 Q. *How came mankinde to*
iserable?
Was it without their owne
?
Or, Because they all sinned
our first parents *Adam* an-
in eating the forbidde-
?
And, Did you sinne among
m?

39 Q. *Why should children be*
ged with their parents faults?
Is it not unjust?
Or, Doe men confesse it just.
etimes doing so to bastards
traitors children?
40 Q. *How farre are all man-*
e corrupted with sin?
Are they onely guilty of that
sin of *Adam*?
Or, Are they all in themselves
pted with sin?
And, Are you so too?
And, That altogether in eve-
t both of soule and body?
Or, Onely in some part?

41 Q. *What*

is s my condition as
Yes. well as others. r *Rom.*
3.9. to 19. s *Rom.* 5.12.
No. t *Ephes.* 2.3,4.
No.

37 A. Sinne is any
No. x transgressió of Gods
Law, be it but in
Yes. x words or y thoughts.
u 1 *Ioh.* 3.4. x *Mat.* 12.
36,37. y *Ier.* 4.14.

38 A. Mankinde be-
No. came miserable by sin-
ning z all with our
first parents *Adam* and
Yes. *Eve*, in * eating the
Yes forbidden fruit: and I
sinned among them,
z *Rom.* 5.12,18. * *Gen.*
3.6.

39 A. Men confesse
No it just to charge chil-
dren sometimes with
Yes. the parents faults, do-
ing so to Bastards and
Traitors children?

40 A. All mankinde
No. are a altogether corrup-
ted with sin, and that
Yes in every part both of
Yes. soule and body; and
Yes. b so am I. a *Gen.* 6. 5.
No.

41 Q. *What doe you meane by saying all men are altogether corrupted with sin?*

Are they all inclined to all sins? Yes

Or, Onely to some? No.

And, Are they all untoward to any good? Yes

Or, Inclined at least to some good? No.

And, Are you as much inclined to sin, and as untoward to good, as any other by nature? Yes

42 Q. *What say you of children new borne?*

Are they not altogether innocents? No

And, Free from all taint of sinfulnesse and corruption? No

Or, Are they all that are conceived a naturall way, conceived and born in sin? Yes

And, Were you your self conceived and borne so too? Yes

Or, Without any sin or sinfulnesse? No

43 Q. *You say all man-kinde are altogether corrupted: how then came any to be of a better mind or behaviour then others?*

Doth not that shew they are of a better nature? No

Or, Is it onely Gods grace that makes one man better then another? Yes

44 Q. *What is the punishment due to sin, which even the least sin deserveth?*

Is it death and eternall damnation? *And*, Yes

Rom. 3.9. *to* 19. b *R*
7.24. *Prov.* 27.19.

41 *A.* c All men
inclined to all sins,
d untoward to
good: and e I as mu
as any other by natu
c *Rom.* 3.9. *to* 19. d
4.22. e *Tit.* 3.3.

42 *A.* f All child
that are conceived
naturall way, are c
ceived and borne
sin; and so was g I t
f *Ephes.* 2.3. g *Ps*
51.5.

43 *A.* Gods h gr
is only that that ma
one man better th
another. h 1 *Cor.* 4
1 *Cor.* 15.10.

44 *A.* The puni
ment due to sin, e
the least, is i death,
k eternall damnati

And, All curſes and croſſes in the meane time beſides?

Or, Is that too great a puniſhment?

Specially for ſome ſins?

45 Q. *What puniſhment doe our ſins deſerve?*

Doe you acknowledge that even they deſerve damnation?

And, All puniſhment beſides?

Or, Is any of that too much?

Or, All that too much?

46 Q. *If the leaſt ſin deſerves damnation, and all puniſhments beſides; what matter is it, what ſins a man commits that is guilty of any?*

Do men make their condition no worſe by living in the world and multiplying ſins?

Or, Shall all be puniſhed alike in hell, whether their ſinnes be more or fewer, greater or ſmaller?

Or, Shall they that have more and greater ſins, have more puniſhment in hell if they repent not?

47 Q. *But what if men be puniſhed in this world?*

Shall not they eſcape all puniſhment in hell, though they never repent of their ſins?

Or, Doe not they deſerve more puniſhment in hell, becauſe they would not amend for any puniſhment here?

And, So ſhall be ſure alſo not to eſcape damnation?

48 Q.

Yes and all *l* curſes and croſſes in the meane time. i *Rom.* 6. 23. k 2 *Theſſ.* 1. 8 9. *Pſal.* 9. 17 l *Deut.* 27. 26.

No.

No.

Yes. 45 *A.* Even *m* my ſins deſerve damnation

Yes. and all puniſhments

No. beſides. m *Ephe.* 2. 3.

No.

46 A. They that have *n* more and greater ſins, ſhall have more puniſhment in Hell, if they *o* repent

Yes not. n *Luke* 12. 47, 48. *Mat.* 11. 20. *to* 24. o *Rom.* 2. 4, 5.

No

Yes 47 A. They that are puniſhed here and yet will not repent *p* deſerve more puniſh-

No ment for that, and ſo ſhall be *q* ſure alſo not to eſcape damnation.

Yes p *Levit.* 26. 18, 21, 23, 24, 27, 28. q *Deut.* 29. 18, 19, 20, 21.

Yes

48 Q. *What is repentance?*

Doth a man repent that covers his sins? No.

And, Will not confesse them to God? No.

Or, That is not ashamed of them when hee doth confesse them? No.

Or, Not sorrowfull for them? No.

Or, However doth not forsake them? No

Or, Is it to confesse our sins to God with shame and sorrow, and to forsake them? Yes

49 Q. *Whereby may repentance be knowne to be true?*

Is that true when it is only for some sins? and not for all knowne sins? No.

Or, When a man turns from his former sins, and willingly fals to new ones? No

Or, May not a man be sure of his repentance if he be sure he doth not cleave to any knowne sinne? Yes.

50 Q. *How far is it possible for a man that truly repents to forsake all sin in this world?*

Hath any sin dominion over him still? No

Or, Can they bee perfectly without all sin here? No.

Or, Is there sin still in the best upon the earth? Yes.

51 Q. *When is it that sin reigneth or hath dominion over man?*

Is it in those that offend in many

48 A. Repentance is to *r* confesse our sins to *s* God, with *t* shame and sorrow, and *u* forsake them. *r* *Prov.* 28.13. *s* *Psal.* 32. *t* *Ier.* 31.18,19. *u* *Esa.* 55.7.

49 A. Then a man's repentance is true when he turnes from *x* all knowne sins, and doth not willingly fall to *y* new ones. *x* *Ezek.* 18.30,31. *y* *Ezek.* 33. 15. *Acts* 26.20.

50 A. Those that truly repent have *z* some sin in them still; but none have * dominion over them. *z* *Rom.* 7.15. *&c.* 1 *Ioh.* 1.8. * *Rom.* 6.14. 1 *Ioh.* 3.9.

51 A. Sin hath then *a* dominion over a man, when he *b* yeildeth

ings, but yet unwillingly?
Or, Alwayes when one sinneth some hainouser matter with e willingnesse?
Or, Only when he yeilds him to obey the lusts of sin, and mit freely?

52 Q. *Since you say that none so perfectly repent as to be without all sin in this world, how shall man be saved?*
Can a mans owne works of teousnesse save him?
Or, Can he make satisfaction God for his sins by them?
Or, By any other meanes of procuring?
Or, Have even those that re. need to be saved by Jesu nst and his satisfaction;

53 Q. *Why must all that are ed, be saved by Jesus Christ?*
Is he the only Saviour of mande?
And, Cannot some creature, nt, or Angell, save by their rits?

54 Q. *Who is Jesus Christ?*
You said he is God: but is he ly so?
Is he not man too? true man?
And, So God and man in one son?

55 Q. *Why was the Saviour of nkinde both God and man?*
Must it needs be so that hee ght suffer and satisfie for the of man?

And,

No. eth himselfe to obey the lust of it, and *c* commit sinne *d* freely.
No a *Rom.* 6. 12, 14. b *Rom.* 6. 16. c *John* 8. 34.
Yes. d *Rom.* 6. 20.

52 *A.* Even those that *e* repent have need to be *f* saved by Jesus Christ, and his *g* satisfaction. e *Acts* 20. 21.
No f *Tit.* 3. 5, 6, 7. g *Phil.* 3. 9.
No.
No
Yes

53 *A.* Jesus Christ is the *h* only Saviour of mankind. h 1 *Tim.* 2. 5. *Acts* 4. 12.
Yes
No.

54 *A.* Jesus Christ is *i* God and man in one person. *i* *Rom.* 9. 5. *John* 1. 14.
No
Yes.
Yes.

55 *A.* The Saviour of mankind must needs be both God and man, to *k* suffer and satisfie
Yes for

And, Because God alone could not suffer, and man alone could not satisfie for sin?

Yes.

56 Q *Vnto what offices was our Saviour Iesus Christ ordained of God, that he might compleatly save us?*

Doth not his name Christ, signifie anointed, shew him to bee the great Prophet, Priest, and King of his Church and people, and Lord of all?

Yes

And, Was he sufficiently furnished with abilities for every one of these offices?

Yes

Or Did he fail in fulfilling any of them?

No

57 Q *How did Iesus Christ become man?*

Had he a naturall father as he was man, as all others since our first Parents have?

No.

Or, Was he conceived by the holy Ghost, and born of the Virgin *Mary*?

Yes

58 Q *Seeing you say Iesus Christ was conceived by the holy Ghost, & borne of a Virgin: What perfection of nature had he as he was man?*

Do you reckon him in the number of sinners and guilty persons?

No.

Or, Was he conceived and born without sinne, though no other children be so?

Yes.

Or, Did he ever sin all his life time?

No.

And, Was he not else like other men, even in naturall infirmities and temptations?

Yes

59 Q

for the sinne of m
k *Heb.* 2. 14, 15, 1
*Heb.*9. 14.

56 *A.* Christ wa
annointed, that is, o
dained of God, t
great *m* Prophet,
Priest, & *o* King of
Church, & *p* Lord *q*
all, l *Act.* 10.38. m *A*
3. 22. n *Heb.* 5.
o *Luk.* 1.32,33. p *A*
2.36. q *Acts* 10. 36.

57 *A.* Iesus Ch
was *r* conceived by t
holy Ghost, and bo
of the Virgin *Ma*
r *Mat.* 1.20,25.

58 *A.* Iesus Ch
was *s* conceived
born *t* without
and *u* never sinned
all his life time,
* else was like ot
men. s *Luk.* 1.35. t *H*
7.26. u 1 *Pet.* 2.
2 *Cor.*5. 21. * *Heb.*
17 *Heb.*4.15.

59 Q. *Since Christ was without sinne, how came he to suffer?*
Was it by a tumult of people rising upon him?
No
Or, By any sickenesse?
No.
Or, Outward accident of misfortune lighting on him.
No
Or, Was he condemned by any Judge?
Yes.
And, Namely *Pontius Pilate* the Governour for the *Roman* Emperour?
Yes.
And, Did he believe him to be a guilty person deserving punishment?
No.
Or, Did he know and proclaim him innocent, and yet condemn him?

59 *A.* Christ suffered under x *Pontius Pilate* the Judge, who y knew him innocent, and yet z condemned him. x *Mat.* 27. 2. y *Joh.* 18.38. *Ioh.* 19.46. z *Luke* 23,24,25.

60 Q. *What speciall suffering did Christ undergoe?*
Was it onely some small paine or shame?
Yes.
Or, Was he crucified, that is hanged naked and a live upon a crosse of wood, by nailing his hands and feet to it?
No.

60 A. Christ was *a* crucified, that is, *b* hanged *c* naked and alive upon a crosse of wood, by *d* nailing his hands and feet to it. a 1 *Cor.* 1.23. *Ioh.* 19.17,18. b *Gal.* 3.13. c *Iohn* 19.23. d. *Iob.* 20.25.

61 Q. *What necessity was there that Christ should undergoe such a punishment as to be hanged on a crosse of wood?*
Was not hanging a cursed punishment by Gods Law?
Yes.
And, Was it fit to Redeem us from the curse of the Law and our sins, Christ should endure a cursed punishment?
Yes.
Or, Was not that too much for him to endure?
No.

61 A. Christ, to Redeeme us from the *e* curse of the law and our sins, was to indure a cursed punishment as hanging was by *f* Gods law. e *Gal.* 3.10.13. f *Deut.* 21. 23.

62 Q. *How long did Christ continue on the crosse.*

Was he taken down alive after he had hanged a while upon it?

Or, Did he hang upon the cross till he died, and gave his very life a ransome for us?

63 Q. *Why would Christ dye?*

Might he not have spared himself in that, and yet we have been redeemed?

Or, Was it necessary to deliver us from death, that Christ should undergo death it self for us?

64 Q. *What became of Christs body and soule after death?*

Was not his body buried?

And, Did he not descend into hell?

And, Was not this fit to shew him to be truly dead, and to make his Resurrection more glorious?

Or, Was it unfit he should tarry at all in the state of death?

65 Q. *How long did Christ continue dead?*

Did he rise again the third day from the dead?

Or, Is he dead still?

Or, Did he rise sooner?

Or, Later?

66 Q. *How came Christ out of the prison of the grave, since he was the surety to pay the debt of our sins?*

Doth his rising from the dead shew that he hath fully paid the debt?

Or,

62 *A.* Christ h
upon the Crosse till
g died, and gave his
ry *b* life a ransome
us. g *John* 19. 30. *P*
2.8. h *Mat.* 20.28.

No.

Yes.

63 *A.* Christ to d
liver us from *i* dea
was to undergo dea
it self for us. i *Heb.*
14, 15.

No.

Yes.

64 *A.* Christs bod
was *k* buried and
descended into *l* hel,
shew him to be tru
dead, and to make h
Resurrection *m* mo
glorious. k 1 *Cor.* 15.4
l *Act.* 2.27, 31. m *Luk*
24.26.

Yes.

No.

65 *A.* Christ *n* ro
againe the third da
from the dead. n *Luk*
24.46. 1 *Cor.* 15.4.

Yes.

No.

No.

No.

66 *A.* Christ rising
and comming out of
the prison of the grave
sheweth that he, as our
o surety

Yes.

Or, Might he have been raised, yet the debt of our sinnes remaine to be paid by our

Or, By some other?

67 Q. *How long did Christ continue on the earth after his rising from the dead?*

Is he still upon earth?

Or, Did he fourty dayes after ascend into heaven body and soul?

Or, Is he any where else?

Or, Stayed he longer on earth?

Or, Lesse while?

68 Q. *What honour or happinesse hath Christ in heaven?*

Doth he sit at the right hand of God in the highest happinesse and glory that can be?

Or, Doth he want either happinesse and glory now?

Or, Hath any of the Saints or Angels any higher honour then he?

Or, Equall to him?

69 Q. *What power and authority hath Christ by being at Gods right hand?*

Doth his sitting at Gods right hand signifie that he is upon a seat there?

Or, That God hath any hand properly right or left?

Or, Doth it signifie that he ruleth Gods Kingdom with all power and authority?

o surety, hath p fully payed all the debt of our sins. o *Heb.* 7. 22.

No.
No. p *Rom.* 4. 24, 25.

67 A. q Forty daies after his rising from the dead Christ ascended into r heaven body and soule. q *Acts* 1. 3, 9. r *Acts* 3. 21.

Yes.
No.
No.
No.

68 A. Christ s sits at the right hand of God in the highest t happiness and u glory that can be. s *Mar.* 16. 19. t *Psalm.* 16. 11. u *Eph.* 1. 20, 21, 22.

Yes.
No.
No.
No.

69 A. Christ at Gods right hand * ruleth Gods Kingdome with all power and x authority. * *Heb.* 8. 1. x 1 *Pet.* 3. 22. *Eph.* 1. 20, 21, 22.

No
No.
Yes.

70 Q. *What*

70 A.

70 Q. *What is the greatest proofe of Christ's authority?*
Shall he come with glory to judge both the quick and the dead?
Or, Shall his authority be at an end before the last day?
Or, Some other be judge?
Or, Shall not some or other of mankinde be excepted from being judged by him?

71 Q. *What is the meanes of partaking of Christ, and making him and all his benefits ours?*
Is faith the onely mean?
Or is there any other meanes whereby we can partake of him?

72 Q. *What is faith? I mean true, justifying, saving faith?*
Is it not to rest on Christ alone for pardon through his death according to Gods offer? and them for all grace and salvation?
Or, Do they truly & throughly believe the doctrine of Christ who rest not on him?
Or, Who rest on any thing or person besides him?
Or, Together with him?
Or, who think of resting on him otherwise then God offers him?

73 Q. *What warrant have you to believe in Christ, and rest so on him?*
Is it not presumption for such a sinner to offer to rest on him?
Or, Doth God in his Word

70 A. Christ shall
come to *y* judge the
quick and the dead
Yes even *z* all mankind
none excepted. y *Acts*
No 10 42. z 2 *Cor.* 5.10
No.

No.

71 A Faith is the only
ly means whereby we
a partake of Christ
Yes and make him & *b* his
No. his benefits ours. a *Iohn*
1.12. b *Acts* 26.18

72 A. True faith in
Christ is to *c* rest on
him alone for *d* pardon
through his death
Yes *e* according to God's
offer, and then for all
f grace and *g* salvation
No c *Phil.* 3.7.8,9. d *Rom.*
No 25, 26. e *Luke* 24.47
No *Esay* 59 20. f *Iohn* 1.
16. g *Acts* 15.11.
No.

73 A. God in his
h Word offers Christ
to me as well as
any other man; and
No. *i* commands mee to

off.

Christ to you as well as any other man? *Yes.*

And, Doth he command you believe in him, as well as to lieve or obey any other thing his Word? *Yes*

And, Doe all the promises, hich are of all sorts, to second Commandement to beleeve, ncern you as well as any other n? *Yes.*

And, Doe the threatnings a-nst unbeliefe also concerne u in like sort? *Yes*

And, Likewise the examples grace? *Yes*

And, As well as any other hing in the word doth? *Yes.*

74 Q. *How do you call the general company of those that do truly believe in Christ?*

Is it not that which you mean by the holy Catholike Church? *Yes.*

Or, doth the holy Catholike Church signifie any other sort or company of men? *No*

75 Q. *Why is the Church said to be holy?*

Is it for that every true beleever and member of the Church is a Saint and holy, truly sanctified, though not fully in this world? *Yes.*

Or, Is any one a true believer and member of the Church that is not sanctified and holy? *No.*

Or, Are any of them fully sanctified in this world? *No*

believe in him as well as to believe, or obey any other thing in his Word. h *Iohn* 3.15, 16, 36. i 1 *Iohn* 3.23. *Iohn* 6.29.

74 A. The generall company of those that truly believe in Christ is called the holy Catholick *k* Church. k 1 *Cor.* 1.2. 1 *Thess.* 1.1.

75 A. Every true *l* believer and member of the *m* Church is a Saint and holy, truly sanctified, though not *n* fully in this World. l *Acts* 15.9. m *Ephes.* 5.25, 26, 27. n *James* 3.2.

76 Q. *What is it to be truly sanctified or holy?*

Are they so, who allow themselves in any one sin, how small soever they judge it to be?

Or, How necessary soever?

Or, That are so fond of any creature, as that they cannot be content if they enjoy it not at their own desire?

Or, Who serve God after their own will?

Or, Who will do his will in some things, but not in all?

Or, Do they hate all sin, and forsake all creatures so far, as to strive to serve God according to all his will?

77 Q. *Why is the Church called Catholike, that is, universall, or generall?*

Is it because in all ages God hath had a Church?

And, Because he gathers it out of all Countreys and rankes of people?

Or, Was there never no time since Christ was first preached unto mankinde, when there was no Church at all?

Or, Are there some Nations or conditions of men, out of which God never takes any to be of his Church?

78 Q. *What generall benefit do all true believers and members of the Church enjoy from Christ together?*

Do

76 A. To be tru
holy, one is to *o* h
all sin, and *p* forsake
No. creatures so far, as
No. strive to *q* serve G
according to *r* all h
will. o *Psalm.* 97. 1
p *Lu.* 14.26,33. q *He*
9.14. r *Col.*4.12. *He*
No. 13.21. 1 *Pet.*4.2,3.
No.
Yes.

77 A. The Churc
is called Catholicke
because in *s* all age
Yes Christ hath had
Church, and he ga
thereth it out of al
Yes. *t* Countryes, & *u* rank
of people. s *Heb.*13.8
*Mat.*28.20. t *Rom.*3.
No. 29,30. *Act.*10.34,35.
u *Gal.* 3.28. *Col.*3.11.
No.

78 A. All true be-
lievers and Members
of the Church enjoy
to-

do they not enjoy together?
mmnion of Saints, that is
llowſhip with Chriſt and
with another?
, Is any of them being poor,
he like, denied fellowſhip
Chriſt in his grace, in any
t?
, Denied a right to any
l their fellow members
t do for them?
Q. *What ſpeciall benefit*
every true believer from
in this life?
ave they not forgiveneſſe of
?
, Are they not forgiven till
this life?
d, So any of them die with-
forgiveneſſe?
Q *What doe you meane by*
veneſſe of ſins?
it not that God requireth
of us our ſelves to ſatisfie for
ſins, becauſe Chriſt hath
e that already?
, Muſt we, notwithſtand-
our pardon, make God ſatis-
on by doing ſomewhat our
s in this world?
, By ſuffering in this life?
, Afterward?
Q *But why then are the*
ſaints afflicted in this life?
it not to make, at leaſt, part
ſatisfaction to God for
ſins?
Is it not a wrong that they
ſhould

together a * communion of Saints, that is, a fellowſhip with *x* Chriſt and *y* one with another. * 1 *Iohn* 1. 3, 7. x 1 *Cor.* 1. 9. y *Iohn* 17. 11.

Tes.

No.

No

79 *A.* z Every true believer hath from Chriſt in this life forgiveneſſe of ſinnes. z *Acts* 10. 43. 1 *John* 2. 12. *Acts* 5. 31.

Tes.

Tes.

No.

80 *A.* Forgiveneſſe of ſins is *a* Gods not requiring of us our ſelves to ſatisfie for our ſinnes, becauſe Chriſt hath done that already. a *Rom.* 3. 24. 25, 26.

Tes.

No.

No.

No.

81 *A.* The afflictions that the faithfull endure in this life are onely *b* fatherly corrections for their amend-

No.

should be afflicted when Christ hath made satisfaction for their sins?

No.

Or, Is it onely fatherly correction for their amendment, and triall of Gods grace in them, and to make them like Christ?

Yes

82. Q. *But what say you to death, which the faithfull endure as well as others?*

Is not that at least laid on them to satisfie God in part for their sins?

No.

Or, Is death it selfe a temporall chastisement at the worst to the faithfull?

Yes

And, Withall a passage to a better condition?

Yes.

83 Q. *What benefit or better condition can there be to the body after death?*

Shall there be to every faithfull soule, a resurrection of the body from death?

Yes

Or, Shall not the bodyes (even of the faithfull) remaine for ever in their graves dead and rotten?

No.

84 Q. *What bodies shall be raised againe?*

Shall they be the very same bodies that die?

Yes

Or, Others like them, new created and joyned to the soules?

No.

And, Shall the bodies of the faithfull be now made strong and glorious?

Yes

Or, Be raised weak and imperfect as they were before?

No.

85 Q.

mendment, and c tri
of Gods grace
them, and to m
them d like Ch
b *Heb.* 12. 6, 10,
c *Jam.* 1. 2, 3, 4. d R
8. 29. *John* 15. 18,

82 *A.* e Death it
to the faithfull is
a temporall chas
ment at the worst
withall a passage t
better condition,
Cor. 15. 54 55.

83 *A.* There
be to every faith
soul f resurrection
the body from de
f 1 *Cor.* 15. 42,
1 *Cor.* 6. 14.

84 *A.* The g
same body shall
raised again that di
but the bodies of
faithfull shall now
made strong and h
rious. g 1 *Cor.* 15.
43, 44. h *Phil.* 3. 2

85

85 Q. *What shall become of the bodies of the wicked at the last day?*

Shall they be raised also? *Yes.*

Or, Shall they continue in the grave still? *No*

And, Shall they be raised with honour, or for their good? *No.*

Or, That being condemned, both body and soule may be cast into hell fire for ever? *Yes.*

85 *A.* The bodies of the i wicked shall be raised also at the last day, that being condemned, both body & soule may be cast into *k* hell fire for ever.

i *John* 5. 29. k *Matth.* 25. 41. *and* 46.

86 Q. *What benefit shall be to faithfull after the generall resurrection?*

Shall they die any more? *No*

Or, Enjoy life everlasting? *Yes.*

And, Shall they live upon earth any more? *No.*

Or, Endure any more misery, sin, or sorrow? *No*

Or, Enjoy all happinesse and glory with Christ in Heaven? *Yes*

86 *A.* After the generall resurrection the faithfull shall *l* die no more, but enjoy *m* life everlasting, and all happines and glory *o* with Christ *p* in Heaven.

l *Luke* 20. 35, 36. m *Mat.* 25. 46. n *Eph.* 1. 18. o *John* 17. 24. p 1 *Pet.* 1. 4.

Questions and Answers tending to explaine the *Ten Commandements*.

Question 1.

How do they live here, who partake of Christ and all his benefits?

Do they live in sin as they list? No.

Or, Do they serve God and keep his Commandments? Yes.

2 Q. *How many Commandments are there?*

Are there not ten? Yes.

And, Are they not the summe and substance of all Gods perpetuall Law? Yes.

And, Hath not every one of them a generall meaning and scope, and so containeth whatsoever tendeth to that? Yes.

And, Do they not among them forbid all evill? Yes.

And, Command all good? Yes.

And, That in words & thoughts as well as deeds? Yes.

Q. *What is the first Commandment?*

3 Q. *What is the generall meaning and scope of the first Commandment?*

Is it not the giving of all possible glory and worship to one onely God, without any equall or partner? Yes.

Or,

A. They that p
take of Christ and
his benefits, do *a* ser
God and *b* keepe
Commandments.

a *Heb.*9.14. *Rom.*6.2
b 1 *Joh.*2.*v.*3,4,5.

2 A. There are t
Commandements w
are the sum and s
ance of all Gods p
petuall Law. c *De*
10.9. *Exod.*34. 28.

A. *I am the Lo*
&c.

3. A. The genera
meaning and scope
the first Command
ment, is the giving
possible *d* glory a

e wo

Or, May we worship more
ds then one?
Or, Faile, to love, trust, feare,
aise, or obey God sometimes
thout sin?
Or, Love, trust, feare, praise or
y some creatures, at least
etimes, more then God?
Or, As much as God in any
ct whatsoever?
Or, Set up our owne selves, by
de, or trusting to our selves,
thout regard of God?

Q. *What is the second Com.*
dment?

4 Q. *What is the generall mea-*
g of the second Commandment?
Is it not the worshipping of
d with those things and acti-
s which himselfe only hath
oin.ted?
Or, May we not use as parts of
rship, and matters of Religi
and holines, something or o
r, meerly invented by man?
Or, Be careleſse of those duti s
ich God hath appointed for
worship?

5 Q. *Why are Images forbidden*
ame in the 2. Commandment?
how far are they forbidden?
Are all Images and Pictures to
resent God, abominable to
made?
And, Are all Pictures of a man
of ones friend, and the like)
unlawfull and abominable?
But is not all worshipping of
any

No. e worship to one one-
ly God, without any
equall or f partner.
No d *Psal.* 96.7,8. e *Mat.*
4.10. f 1 *John* 2.15.

No.

No.

No. A. Thou shalt not
make, &c.

4 A. The generall
meaning of the second
Commandment, is the
worshipping of God
with those things and
Yes. actions which g him-
selfe onely hath ap-
pointed. g *Deut.* 4.2.
No. *Mat.* 15.9.

No.

5 A. All h Images
and Pictures to repre-
sent God are i abomi-
nable to be made, and
Yes. so in all k worship of
them, though with
pretence of l worship-
No. ping God by them

any, Image or Picture, and bowing down to them also abominable?

And, Is it any way excusable, though it be with pretence of worshipping God by them?

Q. *What is the third Commandment?*

6 Q. *What is the generall meaning of the third Commandment?*

Is it not the reverend using of whatsoever belongeth to God, and to those ends onely which he hath allowed?

Or, May we prophane any of them?

Or, Abuse them to ill ends?

Or, Neglect Gods ends in the using of them?

Q. *What is the fourth Commandment?*

7 Q. *What is the generall meaning of the 4. Commandment?*

Is it not the solemne times of worship, necessary to Religion, at Gods onely appointment, and chiefly, a standing day in the week, of rest from worldly busineſſe to attend on God?

Or, May men of themselves appoint any dayes or times, as necessary to Religion?

Or, May we unnecessarily spend Gods Day upon our selves?

Or, Upon any worldly matters?

Q. *What is the fifth Commandment?*

h *Deut.* 4. 15, 16, 17,
i *Deut.* 27. 5. k *E*
Yes. 44. 15, 17, 19. l *Exo.*
4, 5. *unto the* 8.

No. *Thou shalt not t*
&c.

6 A. The gene
meaning of the th
Commandment, is
reverend using
whatsoever belong
Yes. to God, and to th
No. ends onely which
No. hath allowed.

No.

A. *Remember, &c.*

2 A. The gene
meaning of the fou
Commandment, is
solemn times of w
ship, necessary to R
ligion at Gods on
Yes. appointment ,
chiefly a standing
No in the weeke, of R
from worldly busi
No to attend on God.
No.

A. *Honour thy*
ther, &c.

8 Q. *What is the generall meaning of the fifth Commandement?*

Is it not the giving all due honour and respect to all men, specially superiours?

Or, May we disobey the lawfull commands of superiours when they please us not?

Or, Carry our selves proudly towards any, even the meanest underling?

Q. *What is the sixth Commandment?*

9 Q. *What is the generall meaning of the sixth Commandment?*

Is it not the preserving of mens persons and lives and souls in all safety?

Or, May we, though we are provoked, do them the least hurt?

Or, Give them any despightfull words?

Or, Harbour hatred or malice against them?

Or, May we be angry with them without cause?

Or, More then there is cause?

Or, Forbeare to have a tender care of any to the utmost of our power?

Q. *What is the seventh Commandment?*

10 Q. *What is the generall meaning of the seventh Commandment?*

Is it not the maintaining of chastity in all, married and unmarried,

Yes.

No.

No

Yes.

No.

No

No.

No.

No.

No.

8 *A.* The generall meaning of the fifth Commandment; the giving all due *m* honour and respect to all men, specially *n* superiours. m 1 *Pet.* 2. 17. n *Rom.* 13. 7.

A. *Thou shalt not kill.*

9 *A.* The generall meaning of the sixth Commandment is the preserving of men *o* persons and *p* lives *q* and soules in all safety. o *Math.* 5. 21, 22. p *Proverbs* 24. 11, 12. q *Jude* 22, 23. *Levit.* 19. 17.

A. *Thou shalt not commit adultery.*

10 *A.* The generall meaning of the seventh Commandment is the

rried, and in the heart, and
rds, as well as behaviour?
Or, May not any, the unmar-
ed at least, especially young
ople, take liberty to use some
ght and wanton carriage some-
mes?
Or, Wanton speeches?
Or, Wanton looks-
Or, At least have lustfull, and
anton thoughts?
And, are not unnaturall lusts
pecially forbidden?

*Q. What is the eighth Com-
andment?*

11 *Q. What is the generall mea
ing of the eighth Commandment?*

Is it not the preserving of mens
goods and estates in all safety?
Or, May we never wrong them
in their estates any way, though
they be able to beare it, and we
are poor?
Or, Oppresse them in any
thing, having the law of men on
our side?
Or, Defraud them in any kind,
when we find them unskilfull, or
heedlesse; even though they pre
tend great skill or care?
Or, May we forbeare to help
them or further their good, when
we may without speciall wrong
to our selves?

*Q. What is the ninth Com
mandment?*

12 *Q. What is the generall mea-
ning of the ninth Commandment?*

Is

Yes. maintaining *r* chastity
in all, married or un-
married, and in *s* heart
and *t* words, as well as
u behaviour, r 1 *Thess.*
No 4. 3, 4. s *Mat.* 5. 27, 28.
No t *Ephes.* 3. 4. u *Rom.*
No. 13. 13.
No

Yes.

A. *Thou shalt not
steale.*

11 *A.* The generall
meaning of the eighth
Yes. Commandment, is the
preserving of mens
* goods and estates in
No. *x* all safety.* 1 *Thess.*
4. 6. x *Exod.* 23. 4, 5.
No.

No.

No.

A. *Thou shalt not
bear, &c.*

12 *A.* The generall
mean

Is it not the maintaining of truth? Yes.

And, Preserving mens good names? Yes.

Or, May we at any time lie? No.

Though it be for our advantage? No

Or, For our safety? No.

Or, For any others sake? No

Or, Even for Gods glory? No.

Or, Without just cause speake evill of others? No.

Or, Though the thing wee speak be true? No.

Or, Forbear to speak good of others, when we might speake with truth and wisdome? No

Or, Forbear to maintain the truth, when it is seasonable, and we are called to maintain it? No.

Q. *What is the tenth Commandment?*

13 Q. *What is the generall meaning of the tenth Commandment?*

Is it not contentednesse with what is our own? Yes.

And, Rejoycing in anothers good, as our owne? Yes.

Or, May we at any time grudge at any good others enjoy? No.

Though we our selves did expect as much and have it not? No

Or, May we envy them at any time for any thing? No.

Though we think they deserve not what they have? No.

Or, That they abuse it? No

Or, Will abuse it? No.

Or,

meaning of the nint Commandment y the maintaining of truth z and the preserving of mens a goo names. y *Prover* 24. 28. z *Ephes.* 4. 2 a *James* 4. 11. *Levi* 19. 16.

A. *Thou shalt no covet, &c.*

13 A. The genera meaning of the tent Commandement b contentednesse wit what is our own, an c rejoycing in another good d as in our own e forbidding the lea motions and inclin tions to the contrary b *Heb.* 13. 5. c *Ro* 12. 16. d *Phil.* 2. e *Rom.* 7. 7.

Or, May we be all for our ves , and regardlesse of o- ers?

No.

And, Are not the least moti- s and inclinations to the con ry forbidden?

Yes.

14 Q. *How perfectly doe the faithfull keep Gods Command- ments while they are upon earth?*

Is there a just man upon the rth that doth good and sinneth ot?

No.

Or, Do any attaine to perfe- ion in Gods sight here?

No.

Yet, Do not the faithfull strive t perfection?

Yes.

And, May they not be unbla- eable before men?

Yes.

15 Q. *How then are any ju- tified and counted righteous be- e God?*

Can they ever be justified by eir works and obedience to the aw?

No.

Or, Onely by Gods free grace hrough faith in Christs righte- usnesse?

Yes.

16 Q. *What must a faithfull an do, when he hath again sinned nd broken Gods Commandment fter God hath justified him?*

May hee go on carelesly in nne, and presume God will ju- ifie him still though he repent ot?

No.

Or, Must he not returne to God

14 *A.* the faithfull do not *f* attain to perfection in Gods sight here, *g* yet they strive for it, and may be *h* unblameable before men.

f Phil. 3. 12, 13. *Gal.* 5. 17. *g 1 Joh.* 3. 3. *h 1 Thes.* 2. 10. *Phil.* 2. 15.

15 *A.* *i* None can ever be justified by their workes and obedience to the Law: but onely by Gods free grace through Faith in Christs righteousnesse.

i Gal. 4 16. *Rom.* 3. 23, 24, 25, 26. *Ephes.* 2. 8, 9.

16 *A.* When a faithful man hath sinned he must *k* returne to God by renewing his *l* repentance and *m* faith in Christ.

k Hosea 14. 1. *l 1 John* 1. 9. *m Heb.* 4. 14, 15, 16.

d by renewing his repentance
faith in Christ?

17 Q. *But how can a man*
re pardon that sinneth againe
l againe?

Is it not impossible there
ould be any pardon for such?
Or, Is Christ still our Advo
e and surety, procuring us par-
n when we repent and come to
m by faith?

Yes.

17 *A.* Christ is still
our *n* Advocate and
Surety procuring us
No. pardon *o* when we re-
pent, and come to him
by faith. *n* 1 *John* 2.1,
Yes. 2. *o Heb.* 10.21,22.

Questions and Answers tending to explaine *The Lords Prayer.*

Question 1.

WHence cometh it that we repent and beleeve, and keepe Gods Commandements?

Is it altogether from our selves? *No*

Or, Onely from Gods grace through Christ? *Yes.*

Or, Partly from God, and partly from our selves? *No.*

Or, From God, through any mediator besides Christ? *No.*

A. It is onely from Gods grace through Christ that we *a* repent, and *b* believe, and *c* keep Gods Commandments. a 2 *Tim.* 2. 25. *Acts* 5. 31. *b Ephes.* 2. 8. *Heb.* 12. 2. c *Heb.* 8. 10. *John* 15. 5. *Phil.* 4. 13.

2 Q. *How doth God use to work repentance and faith in us?*

Is it not by his Word, with which his Spirit conveyeth his grace unto us? *Yes.*

Or, Useth he to worke by his Spirit without his Word? *No.*

Or, Would the word doe us any good without the Spirit? *No.*

2 *A.* God workes *d* repentance and *e* faith in us by his Word, with which his *f* Spirit conveyeth his grace unto us. d 2 *Tim.* 2. 25. *Rom.* 10. 17. f 2 *Cor.* 3. 3. 1 *Pet.* 1. 22.

3 Q. *How may we obtain grace from God when we finde our selves to want it?*

Will he not have us to pray to him for it? *Yes.*

Or, May we expect it without praying for it? *No.*

Or, May we expect any other good

3 *A.* God will have us to *g* pray to him for grace, as *h* also for all other good things when we want them. g *Ezek.* 36. 25, *&c.* with

hing without prayer?
Will God have us to pray
also for all other good
when we want them?

Q What is Prayer?

not the making our re-
to God, by pouring out
arts before him?
, Is the repeating of the
a Prayer?
, is the repeating of the ten
andments a Prayer?
, Do we pray when we
er the words of any prayer
ut understanding?
, Without our hearts go a-
with our tongues and lips?

Q To whom must we pray, or we pray?

ust we pray to God alone?
d, May we pray to none
?
r, May we pray to Angels?
r, To Saints in heaven?
r, To the blessed Virgin?

Q In whose name must we , or may we pray?

ay we pray in our owne
es; that is, trusting in our
e righteousnesse?
r, In the name of any Saint?
r, Angel?
r, Of the blessed Virgin?
rusting in any of them, or any
r meere creature, for accept-
n of our prayers?
Or, Must we pray in the name
Christ alone?

No. *with* 37. h *Jer.* 29, 11, 12. *Luke* 11. 9, 10, 13.

Yes

4. *A.* Prayer is the
making of our re-
quests to God, by
k powring out our
hearts before him.

Yes.
No.
No.

i *Phil.* 4. 6. k *Psal.* 62. 8.

No.
No.

5. *A.* We must pray
to *l* God alone, and
none else. l *Psal.* 65. 2.

Yes.
No.
No.
No
No.

6 *A.* We must pray
in the *m* name of
Christ alone, and *n* of
none else, trusting on-
ly upon Him, for ma-
king our Prayers ac-
cepted. m *John* 16. 23.
n *John* 14. 6. 1. *Tim.* 2. 5.

No.
No.
No.
No.
No.
Yes.

Trust-

7 *A.*

Trusting upon him and none else, for making our prayers accepted?

Tes.

7 Q. *What rule or direction have we for the making of our prayers? With what affections we should pray, and for what things?*

Is not Gods Word to be our rule and direction?

Tes.

And, Specially the Lords prayer, which Christ himselfe hath taught us?

Tes.

Or, May we pray as we list? No

Or, For what we list? No.

Q. *What is that you call the Lords Prayer? Repeat it.*

8 Q. *With what affections must we alwayes pray, according to the direction of the Lords Prayer?*

Must we not alwayes pray in faith, as coming to a father, and one who hath all power?

Tes.

And, In humility, as to our heavenly Father, and the King of the whole world?

Tes.

And, In charity for others, as for our selves?

Tes.

And, Forgiving, as we expect forgiveneſſe?

Tes.

And, In thankfulneſſe, as to him that ruleth all, and doth all for us?

Tes.

Or, May any of theſe be altogether wanting, and yet our prayer acceptable?

No.

9 Q. *What are we taught to pray for in the Lords prayer, saying, Hallowed be thy Name?*

7 *A.* The rule of Prayers is *o* G Word, *p* ſpecially Lords Prayer, o *Es* 20. p *Mat.* 6. 9, *Luke* 11. 2, *&c.*

A. *Our Fa* *&c.*

8 *A.* the Lords pr er directeth us to p in faith, and humil and charity, and tha fulneſſe.

9 *A.* When we ſ hallowed be name, we pray t

ot that God may be in-
honoured above us and
res? Yes.

, Everlastingly glorified
d all creatures? Yes.

May we at any time take
our of any thing wholly
lves? No.

atch our selves with God
respect? No.

scribe like honour in any
o any creature that we
od? No

e carelesse of glorifying
some thing or other, at
me or other? No.

, Need we trouble our
if others neglect to glori-
any way? Yes.

When any thing is spoken
to his dishonour, may we
lesse of it? No.

Q. *What are wee taught*
for, saying, thy Kingdome

not that Christ may reign
hout the World by his
? Yes.

, That in despite of Satan,
ll other rebellious ene-
Yes.

, Is Gods Kingdome and
s Kingdome all one? Yes.

th Christs Kingdome any
take place, where his
beareth not the sway? No.

Need we trouble our selves,
ist and his Word doe not
prevaile

God may be infinitely honoured *q* above us and all creatures, and everlastingly glorified *r* by us and all creatures. q *Psal.* 115.1,2, *&c. Psal.* 103.22.

10 *A.* When we say, Thy Kingdome come, we pray, that *s* Christ may reign throughout the World *t* by his word in despite of Satan, and all other rebellious enemies. s *Ps.* 110.1,2. t 2 *Thes.* 3. 1.

11 *A.* When

prevaile any where, so long as we our selves are ruled by it? Yes.

Or, When Satans kingdome prevaileth, and any other rebellious enemies of Christ, may wee bee careleſſe to ſee or heare it? No.

11 Q. *What are wee taught to pray for, ſaying, Thy will bee done?*

Is it not that Gods will may bee fully yeilded to at all times? Yes.

Or, May wee not ſometimes ſtand upon having our owne wils? No

Or, Grudge that we are forced to endure Gods will? No

Or, Give way ſometimes to the luſts of men contrarying Gods will? No

And, Need we trouble our ſelves, if Gods will be not done by others, ſo long as we do it our ſelves? Yes.

Or, If others grudge to be forced to endure Gods will, may wee bee careleſſe to ſee or heare it? No.

12 Q. *What are wee taught to pray for, ſaying, Give us this day our daily bread?*

Doe we not beg of God all needfull things for our bodily life and outward condition? Yes.

And, A bleſſing withall upon the things that are given us? Yes

And, Freedome alſo from all harmes

11 *A.* Whe
ſay, Thy will be
we pray that *s*
will may be fully
ded to, *x* not our
wils, *y* nor the lu
men. *u Pſal.* 14
x Math. 26. 39
y Pſal. 140. 8.
4. 2, 3.

12 *A.* When
ſay, Give us this
our daily bread,
begge all *y* nee
things for our bo
life and outward
dition, with a *z*

n our outward conditi-

bare bread the onely are allowed to aske?

Q. *What are we taught to , saying, Forgive us our ts?*

we not beg of God, ne- require of us our selves or satisfie for our sinnes

Withall to assure us that not?

Are we forgiven if God quire of us our selves, to r satisfie for our sinnes

Unlesse he accept the suf- and satisfaction of ano- mely of Christ?

Q. *What are wee taught for, saying, Lead us not into tion?*

we not beg of God that y not meet with any pro on to sin?

, May also have all helps ce?

, May we be so confident of ves as wee need not aske things.

Q. *What are we taught for, saying, Deliver us from*

e we not beg that we may t from sin?

And,

Yes. sing on them, and a freedome from all harme. y *Prov.* 30. 8. z *Psal.* 28. 9. a *Ps.* 17. 8.

No.

13 *A.* When wee say, Forgive us our trespasses, wee beg of God *b* never to require of us our selves to suffer and satisfie for our Yes. *c* sins past, and to *d* assure us that hee will not. b *Psal.* 143. 2. c *Psal.* 79. 8. *Psal.* 25. 7. d *Psal.* 51. 12.

Yes.

No.

14 *A.* When wee say, Lead us not into temptation, we beg of God that we may not meet with any *e* provocation to sin, and Yes. may have *f* all helps to grace. e *Prov.* 30. 8, 9. *Psal* 141. 4. f *Psal.* 43. 3. *Psal.* 119. 43. *Psal.* 141. 5.

No.

15 *A.* When we say, Deliver us from evill, wee beg of God to be kept from *g* sin, speci- Yes. ally

And, Specially from living in sinne ? *Yes*

And, To have all things blessed to our grace and salvation ? *Yes*

And, So kept from Satan and Hell ? *Yes*

Or, Is any of this needlesse to be asked ? *No*

Or, May we presume to live in sin, and yet thinke to escape Satan and Hell, and be saved ? *No*

ally from *h* i
it; and so fro
and *k* Hell, ha
things blessed
l grace, and *m*
on. g *Ioh.* 17. 1
19. 12,13. h *P*
133. i *Zach.* 3.
Tim. 1. 18. l *Ioh*
m *John* 17. 24.

estions and Anſwers tending to explaine the *Sacraments*.

Queſtion 1.

WHat other meanes, beſides prayer, hath God appointed us to uſe, to confirme and increaſe our and grace?

ath he not appointed us to is Word and Sacraments?

r, May we at any time wil- y forbeare the uſe of them out offence to God, and hurt ur ſelves?

Q *How will God have us his word, that it may doe us er good?*

s it enough onely to reade it out hearing of it preached?

r, To heare it onely preach- without reading of it?

r, Without hearing it read?

r, Will it doe us any good er way, unleſſe wee uſe it delight, meekneſſe, faith, a faithfull deſire to grow eby?

Q *How many Sacraments are e appointed by Chriſt?*

Are there onely two, namely Baptiſme

Tes.

No

No

No.

No

No.

A. To confirme and increaſe our faith and grace, God, beſides Prayer, hath appointed us to uſe his *a* word and *b* Sacraments. a *Col.*3. 16. b *Marke* 16.16. *Luke* 22. 19,20.

2 *A.* We are both to *c* read Gods Word, and *d* heare it *e* preached and *f* read, with *g* delight, *h* meekneſſe, *i* faith, and a faithfull *k* deſire to grow thereby. *c Iohn* 5.39. *Acts* 17.11,12. *d* 1 *Theſ.*5. 20. *e* 2 *Tim.* 4. 1,2. f *Acts* 13.15. g *Pſal.*1. 2. h *Iam.*1.21. i *Heb.* 4.2. k 1 *Pet.*2.2.

3 *A.* There are two Sacraments appointed by Chriſt, namely, Baptiſme

Baptisme and the Lords Supper? *Yes.*
Or, Are there more then two? *No.*
Or, Fewer? *No.*

4 Q. *What is a Sacrament?*
Is it not the applying of an outward visible creature to our bodies, as a signe, seale or pledge from God of a like inward and spirituall grace to our soules? *Yes.*
Or, Is there a Sacrament where there is no outward visible signe? *No.*
Or, where the outward creatures are not applyed to our bodies, but onely gazed on? *No.*
Or, Are the Sacraments bare signes, without any spirituall grace to our soules offered by them? *No.*

5 Q. *Who hath authority and power to ordaine a Sacrament?*
Hath not Christ alone authority to command any such use of any creature for a Sacrament? *Yes.*
Or, Hath any man, or company of men, any such authority? *No.*
And, Hath Christ alone power to assure any such grace with it? *Yes.*
Or, can any man, or men of themselves promise it? *No.*

6 Q. *What is Baptisme outwardly in regard of the visible signe, or creature commanded to be applied to our bodies?*
Is it washing the body with wate

[illegible]Baptisme, and t
Lords Supper, an
more. l *Math.* 28.
m 1 *Cor.* 11. 23, 24.

4 *A.* A Sacrame
the applying an
ward visible crea
to our bodyes
n signe, seal, and ple
from God of a o
inward and spirit
grace to our sou
n *Gen.* 17. 11. *Ro*
11. o 1 *Cor.* 10. 16.

5 *A.* p Christ al
hath authority to co
mand the use of
creature for a Sa
ment, and q al
power to assure
r grace with it. p *M*
7. 7. q *Col.* 2. 8, 9.
r *Iohn* 1. 16, 17.

6 *A.* Baptisme o
wardly is washing
body with s water
dipping, or sprinkli

er by dipping, or sprinkling
he name of the Father, &c.
r, May not any other creature
sed for it besides water?
nd, Will sprinkling the
er doe it without dipping
?
nd, Will not other words do
ell, where there is not all
three persons of the blessed
nity named?

Q. *What is the inward and*
ituall grace sealed to the faith-
in Baptisme?

s it the vertue of Christs
nd, and of his Spirit, to the
hing away of sin, and new
h to the life of grace?
Or, Do any of the faithfull,
o are baptized, misse of this
ce?
Or, Do hypocrites, though
wardly baptized, partake of
grace?

Q. *How oft is baptisme to*
administred to any one party?

Must it be often administred to
the same party?
Or, May it be if any desire it?
Or, Must it be to any one one-
nce, and no more?
nd, Is it so because as we
be borne but once naturally,
t once spiritually?

Q. *How is it proved, that*
dren borne within the Church
to be baptized?

bit a just proofe of it, that chil-

Yes in the *s* name of the Father, and of the Son,
No. and of the holy Ghost.
s John 3. 23. *t Mat.*
28. 19.
Yes.

No.

7 *A.* The inward grace sealed to the faithfull in Baptisme,
Yes. is the *u* vertue of Christs blood and of his Spirit, to the *x* washing away of sin; and
No. *y* new birth to the life of grace. *u Rom.* 6. 3, 4.
x Acts 22. 16. *y Ti-*
No. *tus.* 3. 5

8 *A.* Baptisme is to be administred to any
No. one onely once, and no
No. more; because as we
Yes. can be borne but once naturally, so but once
Yes. spiritually.

9 *A.* Children born within the Church are to be baptized, because

children were wont to be circumcised by Gods command?

Or, Is there any such difference between Circumcision and Baptisme, as for children to be admitted to the one and not to the other?

And, Is it not also a just proofe of it, because such children are within Gods Covenant, and so have right to the seale of it?

10. Q. *Since nothing can be required of children when they are brought to Baptisme; what is required of them afterward when they come to yeeres of discretion, in consideration that they have been baptized?*

Are they not then bound to practise faith and obedience?

Or, Are they free from any such engagements, although their sureties that required baptisme for them did promise and vow it in their names?

And, Shall they feele any benefit of their Baptisme, when they come to yeares, without this?

Or, Faile to feele it if they practise this?

11 Q. *What is the Lords Supper outwardly, in regard of the visible signe or creature commanded to be applied to our bodies?*

Is it both eating bread, and drinking wine, in remembrance of Christ, and his death for us?

Or, May we not onely eat the

they were *y* wont
Yes. be circumcised,
because *z* they
within Gods Co
nant, and so have r
No. to the seal of it. *y*
17. 12. *z Gen.* 17
1 *Cor.*7.14.

Yes.

10 A. Children b
tized are bound w
they come to yeer
discretion, to prac
a faith, *b* and ob
ence and then
Yes. shall feel the ben
of their Baptis
a *Gal.* 3. 26. b A
6. 3,4.

No

No.

No.

11 *A.* The L
Supper outwardly
c both eating b
and drinking w
Yes in remembrance
Christ and his d

ead and forbeare to drink
ine? No.
, After the consecration for
acrament, is it still bread
we breake and eate? Yes.
d, Wine which we drink? Yes.
, Is it substantially changed
he very body and blood of
t? No.
d, Doe wee receive aright
receive the bread and wine
forget Christ? No.
, Remember his person, and
t his death for us? No.

Q. *What is the Lords Sup-*
wardly, in regard of the in
and spirituall grace there of-
unto us?

it not Christs body and
d nourishing our soules by
wing pardon for sin past, and
against sin hereafter? Yes.
, Is there onely a bare re-
brance of Christs body and
d, without an effectuall p r-
g of them by those that
a right to receive them? No.
, Can the body and blood
Christ bee received by any
out benefit to their soules? No.
d, They missing pardon for
st? No.
, Missing of some renewed
against sin hereafter? No.

Q. *Who doe partake of the*
and blood of Christ in the
Supper, and how is it re-
d?

Is

for us c 1 *Cor.* 11. 23, 24, 25, 26.

12 A. The spirituall grace in the Lords Supper is *d* Christs body and blood, *e* nourishing our souls by renewing pardon for sin past, and grace against sinne hereafter. d 1 *Cor.* 10. 16. e *Ioh.* 6. 51, 54, 55, 58.

13 A. The body and blood of Christ in the Lords Supper is *f* only

Is it onely received by the faithfull, and onely by their faith?

Or, Doe any else receive it, though they eate the bread, and drink the wine?

Or, Doe the faithfull themselves receive it with their hands and mouthes?

14 Q. *How often is the Lords Supper to be administred and received?*

Is it often to be administred?

Or, Seldome?

And, Must it be received often?

Or, Seldome?

Or, May any keepe away at their owne pleasure, and come onely when they list?

Or, Are they excusable that refuse to come, because they have no leisure for worldly businesses?

Or, Because they have not repented of their sins?

Or, Because they are not in charity?

Or, Any such like excuse?

15 Q. *How must a man come to the Lords Supper?*

May a man come carelesly: without preparing himselfe?

Or, Can a man prepare himselfe sufficiently unlesse he examine himselfe?

And, Doth not a man else eate and drink unworthily?

And, May any ignorant per-

ly received by
Yes. faithfull, and only
their g faith. f 1
11.29. g *Ioh.* 6.3
No. 48,54.

No.

14 *A. h* The L
Supper is to be
Yes administred, and
No. ceived often by
Christian. h 1 *Co*
Yes. 25,26,27,28.
No.

No.

No.

No.

No.

No. 15 *A.* He that
meth to the L
Supper must i exa
himself, or else he
No. eth and drinketh
worthily; and
No. ignorant person
come. i 1 *Cor.* 11
Yes. 28, 29.

15

,whether children, or grown come to the Lords Supper, ng they know not how to ex. ne themselves?

No. 16 Q. *What is the sinne, danger of those that eate and ke at the Lords Supper un. thily?*

Are they not guilty of the bo. and bloud of Christ?

Yes. *and*, do they not eat and drink nnation to themselves, if they ent not of it?

Yes. Or, Is it wrong to accuse them uch a sin?

No. Or, Is that too sore a punish. nt for such an offence?

No. 17 Q. *What are the things an must examine himselfe a. t, when he commeth to the ds Supper?*

Are they not repentance and th, and thankfulnesse, and rity?

Re. Or, May a man come in his nes unrepented of?

No. Or, Without faith in Christ?

No. Or, Without thankfulnesse to rist?

No. Or, Without charitie to men?

No. Or, Is any man a Christian e is altogether without these?

No. 18 Q. *How may a man ex. ine himself about his repentance as he may know he doth truly ent?*

it when he seeth sin so odious d mischievous as he resolvet nothin

16 A. *k* They that eate and drink unworthily at the Lords Supper, are guilty of Christs body & bloud, and eate and drinke damnation to themselves, if they repent not of it. *k* 1 *Cor.* 11. 27,29,31,32.

17 A. When a man commeth to the Lords Supper, the things he must examine himselfe about, are *l* repentance and *m* faith, & *n* thankfulnesse, and *o* charity; For a man is no Christian that is altogether without these. *l Luke* 13.3,5. *m John* 3.36. *n Col.*3.15,17. *o Matt.* 6.15. 1 *Cor.*10.17.

18 A. A man may know that he truly repenteth, when he seeth sin *p* so odious, and so *q* mischievous, as he

nothing shall make him willing to sin againe ?

Or, Doth a man truly repent unlesse he see sin to be most odious and most mischievous ?

Or, Unlesse he be resolve against all sin ?

19 Q. *How may a man examine himselfe about his faith so, as to know he hath true faith in Christ ?*

Is it not when he looketh for pardon and all good to his soule onely from Christs death, and looking at that, keepeth his soule from fainting utterly ?

Or, Doth he truly beleeve that joyneth any creature with Christ in expectation of pardon and good to his soule ?

Or, Whose spirit so fainteth as he looketh not at all for any good from Christ ?

20 Q. *How may a man examine himselfe about his thankfulnes to Christ so, as he may know he is truly thankfull ?*

Is it when he esteemeth Christs love and benefits above all others, and so desireth to please him in all things ?

Or, is he truly thankfull that esteemeth the love of men or their benefits, more then Christs ?

Or, Equall to them ?

Or, Any benefits in temporall respects equall to Christs ?

Or, That is not moved by Christ

r resolveth not
Yes. shall make him
ling to sin again. p
No. zek. 36.31. q Ro. 6.
r Esay 30. 22. Job.
No. 31,32. Hos. 14.38.

19 *A.* A man
know hee hath
faith in Christ, w
s onely from his d
he looketh for par
and all good to
Yes. soule, and lookin
that keepeth his s
from fainting utte
No: s Phil. 3.7,8,9,10.

No.

20 *A.* A man
know he is truly th
full to Christ whe
esteemeth Christs t
and u benefits ab
all others, and so
Yes. sireth to x please C
in all things. t Ep
17,18,19. u Phil.
x 2 Cor. 5.14,15.

No.
No.
No.

ts love and benefits to de-
pleaſe him in all things?
Q. *How may a man examine*
ſe about his charity ſo, as be
now be hath true charity to-
all men?
when he loveth every one,
thoſe that have wronged
s he deſireth God and men
d love him?
, Hath he true charity that
loveth his friends who are
to him?
, At the moſt thoſe onely
wrong him not?
, Pretending to love ever
that wrong him, yet his
, and words, and dealings,
otherwiſe towards them,
he deſireth from God and
men as love him?

No.

Yes.

No.

No.

No.

21 *A.* A man may know he hath true charity toward all men, when he loveth *x* every one, *y* even thoſe that have wronged him, as he deſires *z* God or * men ſhould love him. x *James* 2. 8,9. y *Mat.* 5.43,44, 45. z *Mat.* 6.12. * *Mat.* 7.12. 1 *Joh.* 3.18,19.

FINIS.